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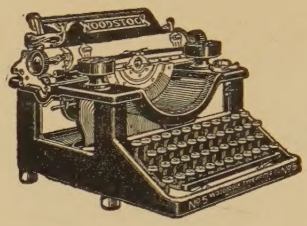

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Yale Divinity Quarterly

VOL. XV NOVEMBER, 1918 No. 2

THE MINISTRY IN WAR TIME.*

BY DEAN CHARLES R. BROWN.

We are doing all our work these days under the shadow of the great war. It is with us in our downsitting and our uprising, and it enters into all our ways. There is not a word on our tongues which is not colored by the war and it affects our thought afar off. We cannot if we would flee from its presence or escape from its spirit.

And because all this is so exactly and fearfully true there are men who feel that it is quite impossible for them to sit down and quietly study. They insist that they cannot give their minds to anything in Heaven above or on the earth beneath or in the waters under the earth which does not bear directly on the beating of the Central Powers and the winning of the war.

"What are words and thoughts," they cry, "at a time like this when guns and grape shot are the things that count?" The great main questions of right and wrong now before the House are being argued out in stern fashion on the battle-fields of Flanders and of France, in Serbia, in Siberia, and in those holy fields, "across whose acres walked those blessed feet which nineteen hundred years ago were nailed for our advantage to the bitter cross." How can men of moral purpose and high resolve sit down and read dry books in the face of all that vital action!

And when we come to theological study, then the case against it seems all the more conclusive. How can any man under forty withdraw himself to study the history of the Council of Niceae or the heresies of Origen when great blocks of history so much more interesting in every way are being made afresh in every

*Address at the opening of the Yale School of Religion, September 30, 1918.

twenty-four hours! How can he set himself to study in his Old Testament the record of the petty squabbles between the Israelites and the Moabities, between Gideon with his three hundred and the army of the Midianites, when the daily papers are telling us in hourly editions of the exploits of the British Cavalry upon the Plains of Esdraelon and of the capture of hordes of unbelieving Turks in the hills of Galilee! How can any man busy his brain with the intricacies and the puzzles of speculative theology when vast problems of practical statesmanship and of social reconstruction are being unrolled before his eyes with a loud call for definite and positive action! And the pressure of all these vast interests has become so compelling as to banish from the mind of many a man all thought of careful and thorough preparation for his life work.

Now what shall we who are gathered here in this school of the prophets say to all that? How shall we justify our presence and our continuance in these halls of quiet when so many millions of our fellows are fighting to the death on behalf of those interests which are bound up so intimately with the progress of the Kingdom of God on earth? It is certain that we cannot maintain our self-respect unless we bring to our plain tasks a seriousness and a thoroughness of effort which shall in some measure vindicate our choice. But beyond all that we must have something to say to our own hearts and to our fellows and to our God as to why we are here.

It would seem to me that these three things at least ought to be said.

I.

There is a ministry to human need of a deeper sort which was being rendered before the war came, which must still be rendered while the war is on, which will have to be rendered when the war is over; and the only men who can render that ministry worthily are men who have added to the honest consecration of their powers to the cause of Christ the further asset of thorough training.

Here are millions of young men in the full glory of their powers called by their Government to place their very lives at its disposal to be yielded up if need be for the gaining of certain ends!

What are those ends which justify this costly outlay? Where also are the deeper sources of motive and stimulus which will hold all those young men up to their hard task, fitted in mind and soul as well as in body, to win the victory! When sorrow comes, as it has come and must come in yet vaster measure to countless households, where are the assurances that will yield the needed comfort for all that mass of bereavement! The competent interpretation of all this frightful struggle on its higher side and in terms of enduring values is demanded; and that interpretation cannot be made with guns and grape shot.

And for that vaster army of men and women here at home called upon to serve in ways less dramatic, but oftentimes no less heroic by patient, uncomplaining fidelity to duty, by the daily sacrifice of many of the ordinary comforts of family life, by the taxing of their strength up to and oftentimes beyond the limits suggested by a wise prudence, by a great abiding solicitude to be bravely borne by those who stand and wait doing their best with a load upon their hearts, but doing it with never a thought of flinching! What help may justly be brought to this vast company? Morale no less than munitions and rations is needed by an army which is to fight its way to victory. And morale is needed no less for the nations which support that army in the field. Whence shall that sufficing and abiding morale come for the entire people?

Here again are needs which cannot be met from the wheat bin or from the coal bin. The help must come from a Source Unseen. And the minister of religion who takes a company of men and women who come up before him on Sunday morning confused and discouraged, depleted in strength and depressed at heart, and lifts them to that upper level of thought and feeling where they are wrought upon by energies unseen but mighty through God, sending them back to the work of the week and to all the weary grind, heartened, enriched, renewed, has done something worthy of any man's powers at their best.

In great sections of its life the poor, sad world is war weary. Its feet drag; the corners of its mouth droop; the burden of present necessity lies heavy upon its soul like lead. And it is destined to grow yet more weary before the day dawns and the shadows flee away. If it is to be held up to its hard task, voices

are needed from a World Unseen. "Hast thou not known? Hast thou not heard that the Lord, the Everlasting God, the Creator of the ends of the earth fainteth not, neither is weary. He giveth power to the faint, and to them that have no might He increaseth strength."

And they that wait upon the Lord, this Lord, our Lord, shall renew their strength. Their aspirations and their high resolves shall mount up into the sky like eagles. Their moral determination shall run in the way of the divine commands and not grow weary. And as the final climax of their spiritual renewal, their habits of action shall walk at the ordinary gait in the everyday line of duty and not faint. This great and worthy end is to be achieved by religion administered by those who are competent because they have learned how. And for anyone to fit himself to render ever so modest a share of that august service in those great hard years which lie ahead is nothing less than a man's job.

II.

It is the office of those spiritual forces, whose servants we are, to aid in the building and maintenance of a worthy national soul. The most frightful thing which the world saw when the German army invaded Belgium with an amount of pillage, brutality and outrage which staggered the mind of the race; the most frightful thing the world saw when the Germans sank the *Lusitania* and then struck off bronze medals to commemorate and glorify that act of barbarism; the most frightful thing the world saw when German apologists, pastors and university professors, undertook to justify the action of their government in seeking to gain its ends by foul and treacherous means which spelled the entire abrogation of any sense of national honor or of international good faith; the most frightful thing the world saw when that group of German officials said publicly in their cynical fashion: "Those English statesmen think that we admire them for the humanitarian sentiments they utter—we do not; we think they are all damned fools"—the most frightful thing in all this was not the physical cruelty inflicted upon a great mass of helpless people, horrible as that was, the most frightful aspect of that spectacle was the utter decay of a great national soul.

The world looked across the barriers of the German Empire and saw there an attitude which meant that a brute beast had taken possession of the soul of that people and had become a menace to the very fabric of our civilization. Now the only way in which that thing can be met and opposed and changed is by a soul finer, truer, stronger in the resources which it can command; a soul which will not accept defeat at the hands of those forces which mean the blasphemous denial of the divine element in human life. Satan cannot cast out Satan. And the evil which has found lodgment in the hearts of the Germans can only be expelled by a superior soul in the nations which oppose them.

The nations of the earth are being challenged in these grim times to declare openly by what sort of principles they mean to live. They are being summoned to show of what sort of stuff they are composed. They are being called to exhibit the measure of moral opposition they can offer to that bulk and mass of material force and national immorality. And whether they like it or not they must stand up and be counted for or against the principle that "might makes right," for or against the idea that any government is at liberty to do any frightful thing it may choose in order to "hack its way through." And it is for every nation which has not lost its soul to make clear beyond a peradventure that it holds the moral issues supreme and stands ready to commit all its interests to the keeping of those principles of right which are at last to determine the outcome.

Let me illustrate what I mean by a national soul from the case of Belgium! Here was a small nation; the smallest nation in Europe territorially, which had come to the parting of the ways. On one side was the promise of the German government, guaranteeing the integrity of Belgian territory, offering full indemnity for all damages done by the German armies in crossing Belgium in order to attack France, and assuring Belgium of the friendly protection of that government which had been preparing for the world war for more than a quarter of a century and had now brought it on. On the other side there was the unequal contest of David against Goliath, of David single-handed against a horde of Goliaths; the certainty of the devastation of her country by frightfulness, pillage and outrage without measure; the exile of

millions of her people from their homes under conditions of direst cruelty; the utter collapse of her industry and her trade and the destruction of the sacred monuments of art and religion in such manner as to be a loss irreparable. She had to choose between this and that.

And she had to make up her mind in twelve short hours, between seven o'clock at night and seven o'clock the next morning. And in that dread hour with the German hordes standing just across her border with drawn swords she chose fidelity to duty and the inviolability of her treaty obligations. All honor to the soul of the small nation which dares all that! And it is the uniform testimony of the relief workers through all these four terrible years that they have never heard from the lips of man, woman, or child a whimper of regret or protest against this action taken by their King and his ministers in that fateful hour. The nation which does that and continues to glory in it through all her pain is possessed of a soul.

Now, we have need here in our own broad and prosperous land to develop and maintain a soul of like quality and strength. And that great end can only be achieved by the full utilization of all those spiritual forces which we are set to wield. The needs of our own country are the more imperative because of the diverse character of our population. In the civil court of the town of New Salem, North Dakota, the pastor of the German Evangelical Church of that place was recently being tried for having uttered seditious language against our Government. The trial lasted for two weeks and the jury found the minister guilty. In sentencing him to three years' imprisonment in the federal penitentiary at Fort Leavenworth, Judge Amidon used this language which is so significant that I quote it here at length:

"You received your final papers as an American citizen in 1898. By the oath which you then took you renounced and abjured all allegiance to Germany and to the Emperor of Germany and swore that you would bear true faith and allegiance to the United States. That oath of allegiance meant that you would put away your German soul and set about earnestly the growing of an American soul.

"Have you done that? I do not think that you have. You

have stifled everything American and have cherished everything German. You have read German, preached German, prayed German, sung German. Your body has been in America but your soul has been in Germany. If you were set down in Prussia today, you would be in harmony with your environment.

"You have influenced others who have been under your ministry to do the same thing. You have not opened your mind or their minds to those influences which would build up inside of you a group of feelings which would mean allegiance to the United States. During these recent months many Germans have come before me for trial and as I have looked at them I saw written upon every one of them, 'Made in Germany.' American life had not dimmed that mark in the least.

"I do not blame you and those other men alone. I blame myself. I blame my country. We have not paid sufficient attention to what you were doing. Racial habits and qualities cannot be put away in a day but if half the effort had been put forth in these foreign communities to the building up of an American life in the hearts of these foreign-born citizens which has been put forth to perpetuate foreign life in our midst, our situation today would be very different. You have violated your oath of allegiance in that you have cherished foreign ideals and have tried to make them everlasting. This is the basic wrong in all these thousands of little islands of foreigners which have been formed and kept here in the heart of the Republic. And the call of this war, which is a day of judgment here in the United States, is for every one of you to set about the growing of an American soul."

So far Judge Amidon, and in this sentence of judgment he uttered words of truth and soberness. The "Great Melting Pot" must melt and fuse and blend and shape these varied materials of human life into a unified, insistent and aspiring national soul. We have here in any number of our American communities the dust of the ground, fit material for the making of American manhood and womanhood, fit material for the development of a nation in whose mighty unfolding life, free and brave, generous and hopeful, all the nations of the world may ultimately be blessed. But there is need today, as in that far off time when the Spirit of God

brooded upon the face of the waters where all was formless and void, there is need today that the spiritual energies of society, both human and divine, should breath into that body of material the breath of life and give it a living soul. It needs a soul capable of wearing the likeness and image of the Most High. And to that hard and holy task the ministers of religion all over our land are being called from above.

The voice of God is calling to you at this very hour—"Prepare ye the way of the Lord! Make straight in the desert a highway for our God! Every valley shall be exalted. Every hill shall be brought low. The crooked shall be made straight and the rough ways smooth, and the glory of the Lord shall be revealed."

While the European war is still on there is another war no less significant, which is being fought out by the friends and the foes of the Kingdom of God. Its victories and its defeats are not reported in the newspapers each day with headlines and pictures. Its advances and retreats are not to be indicated by an array of little flags pinned upon some map of the world. But it is none the less a real war. It is the struggle of the exploited against the exploiters, big and little, respectable and rascally, personal and corporate. It is the struggle of those who really work against those who undertake to eat their bread by the sweat of other men's brows. And in every land where the fight is on the outcome of that struggle will depend upon the vigor and the quality of the national soul.

In this try-out of strength there are certain valid principles which ought to be made to stand fast and bear rule; the absolute equality of all men before the law—the draft has made that principle plain touching the bodies of men, now let the same political institutions make it equally plain touching the property interests of men; the acceptance of a more democratic spirit in the control of all the great industries—the nationalization of the railroads and of the telegraph has made plain the fact that certain great natural monopolies exist for the good of all and not for the private enrichment of the chosen few; the more equitable distribution of the good things of life between those who toil mainly with their hands and those who toil mainly with their heads; the complete and final banishment of that form of deg-

radation which ensues where the conditions of an ill-requited toil have become inhuman; the steady exaltation of the human above the property values in all this huge process of production, distribution and exchange which has or ought to have as its legitimate goal human well being; the firmer insistence upon the obligation of the strong to bear the infirmities of the weak rather than merely please and profit themselves! These great main principles of social justice are being urged on countless fields with all the power of moral imperatives. The world is to be made safe for democracy, but it must be a more real and thoroughgoing democracy than anything we have yet seen; and for the realization of these great social ideals there must be a resolute and aspiring national soul.

III.

For the solution of those problems which will confront the race when the war ends, as it must end some time, there is need of wise and competent spiritual leadership. If the war should end tomorrow by the triumph of those principles whose right it is to rule; if peace should come tomorrow, a just and honorable and a lasting peace by the victory of those nations whose contention can be morally approved, we would be faced instantly with problems and obligations which seem almost too great for human intelligence to assume. They would stand athwart our pathway like the Alps.

There would be problems of statecraft, touching the readjustment of boundaries and of privileges as among the victorious nations. Italy would be asking for some of the very things which Serbia wants. On many a field of earth nation would rise against nation in a conflict of interest where now they stand together through the hard necessity of driving back a common foe. There would be sore and awful problems of reconstruction in the wasted lands which have fallen under the iron heel of a brutal invader. There would be problems of social readjustment in the industrial life of great communities where the usual methods of organized effort have been subjected to war measures, which were only meant to be temporary. In the face of such a prospect we may well cry, "Who is sufficient for these things?"

We shall never make headway unless all nations have been led to believe that no nation liveth unto itself, and no nation dieth unto itself, and no nation sinneth unto itself. All the nations are bound together in a moral solidarity from which there is no more escape than there is from the power of gravitation. If one nation suffers wrong and loss, all the nations are harmed by that fact. If one nation is honored and advanced by wholesome means, all the nations share in that contribution to the general good. If one nation is degraded by its own crime and dishonor, all the nations suffer in that fall. For national and for international well-being it is imperative that every land should learn to look not only upon its own things but also upon the things of others. The way indicated by Him who said, "I am the Way, walk in it, and the Truth, believe it, and the Life, live it," is the only way of peace and advance.

Let the spiritual leaders of the race make bold to say in no uncertain tone to the organized life of man, "Have this mind in you which was also in Christ Jesus." He being in the form of God thought it not a prize to be grasped to be on an equality with God. But He took upon Himself the form and the mood of a servant. He was made in the likeness of men. And being found in fashion as a man He humbled Himself to the needs of the service He was called to render, becoming obedient even unto the death of the Cross. Wherefore God and the ages have exalted His mode of life until its name is above every name. It is along that line of an unselfish regard for the larger interests that every nation must learn to live, working out its own salvation while God works within it to accomplish His good pleasure.

In all this work of reconstruction those wise words of the British Labor Party may well be borne in mind. "If we are to escape from the decay of civilization itself, we must build a new social order based not on fighting but on fraternity; not on a competitive struggle for the bare means of life but upon a deliberately planned co-operation in production and distribution for the benefit of all who participate by hand or by brain; not on the enforced domination over subject nations, subject races, subject classes, or a subject sex, but on equal freedom in industry as well as in government, upon that general consciousness of con-

sent and that widest possible participation in power which is characteristic of democracy."

Now for the realization of those higher and vaster ideals of social well-being, wise, trained, competent, spiritual leaders are needed in all the communities of this broad land. This government is a government of public opinion, and public opinion of the right sort is formed and led by those who can speak home to the best there is in their fellows.

We want men who know something of history so that all those experiments which have been tried and have failed will not have to be tried over again. We want men who know something of those sound economic principles which underlie all material and all moral well-being and advance. We want men who know something of the psychology of the human mind that they may be able to anticipate and to appraise those movements of thought which are to become controlling. We want men with the scientific habit of mind that they may be able to draw the thing as they see it for the God of things as they are.

We also want men who know how to uncover the deeper sources of motive and stimulus that the necessary strength and tenacity of will may not be wanting for the carrying out of all these aspirations. We want men who know the content and meaning of that Book which reflects beyond all other books the mind of the Lord whose judgments are true and righteous altogether. And then coupled with all that skill in the use of the earthly materials of progress we want men of vision and insight working steadily for human betterment with their eyes and their minds upon that social order which hath foundations whose builder and maker is God.

At the entrance to the harbor of New York there stands a mighty statue. It stands on Bedloe's Island towering up for more than three hundred feet. It is the figure of a woman and in her right hand she holds aloft a lighted torch. It is Bartholdi's statue of Liberty Enlightening the World, and the light of that torch shines out across the waters of the Atlantic.

Some years ago, however, the Harbor Commissioners of the City of New York felt that the expense of keeping that torch alight night after night was scarcely justified. It served no use-

ful purpose as the lighthouses along either shore guided the ships which entered the port after night. And so for a considerable period the torch was dark.

But before the war came a new set of Harbor Commissioners felt that this was an unworthy treatment of the gift of France and they had the statue wired so that a great electric light might shine out from that up-lifted torch. And tonight that light shines out again across the dark waters of the Atlantic. The light of it can be seen in France, and the people of that country rejoice that the two great republics, one on that side the water and one on this, are now united in a common struggle for justice and freedom. The light of that torch can be seen in Britain, and the people of that country rejoice that the two great English-speaking nations are now joined in a common alliance for the cause of righteousness. The light of that torch can be seen in Belgium, and the people of that stricken land rejoice because the light shines forth from the shores of a beloved benefactor. The millions of dollars given by the generous people of this land and administered by the competent hands and brain of our own Herbert C. Hoover brought to the needy people of Belgium a sense of gratitude which will never fade. The light of that torch can be seen in Germany, and to the Kaiser and his mad associates at Potsdam it reveals the handwriting on the wall. In the light of that torch they read the terrible words, "Weighed, Wanting, Numbered, Finished." Those words are being written by the brave deeds of the Allies and by the finger of God. The German people know full well that behind that torch there are men and money and munitions, fuel and food, ships and aeroplanes, resources almost without limit, and a moral determination which will not give up until the victory has been won for righteousness. Let that torch shine on, and may it never again be dimmed until all the free peoples of earth shall walk in the light of it!

Yale Divinity Quarterly

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THE SOLDIER AND THE MINISTER.

No class of men has supported the war more efficiently or more patriotically than the Christian ministry. From this class has been drawn a very large percentage of the Y. M. C. A. secretaries, and of course, all of the Chaplains. But in addition to non-combatant service, many ministers are in the Army and some in the Navy as officers and enlisted men. One of the gratifying facts of the war is the heroism and bravery of the ministers, whatever their place and the nature of their duty. This has been especially true of the men of the Yale School of Religion. The larger proportion of the men from the classes since 1914 who have entered the service have gone into combatant arms of the service.

The war furnished an opportunity for those ministers, who were so situated, to put on the uniform of our country. The days of reconstruction will furnish a similiar opportunity to the ministers who could not put on khaki, to render valuable service to the Nation. The years of fighting have been, for the "stay-at-home," years of training, and the particular tasks for which the "fighting man" is inadequate, will be the means by which the minister will put to practical use his training. In-as-much as it seems

that Peace is an actuality, or is soon to be, we can say that the day of the soldier is over, and that the day of the minister is upon us. The battles of the next few years will not be fought by great armies, innumerable shells, terrific barrages, charges or the ebb and flow of the angry tides of mortal hate; neither will the final issues be settled by grave counsellors sitting around a table at a Peace conference. All that passes out with the exit of the soldier. From henceforth we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The problems of reconstruction, while they have to do with men and their material destinies, are basically problems of influences, forces, ideals, principles, systems, economies; they are problems to be worked out and fought out in the minds and consciences of the people of the Commonwealth. Hence they are problems for which the minister's training has prepared him to deal and to solve, and in the next few years the minister's voice, influence and leadership will count for much. The burden of the conflict must fall on him, and it is "up to him" to give a worthy account of himself and his profession. On the fields of Peace his valor and courage must match the valor and courage of our soldiers on the fields of war. For him there will be no waving of flags, no patriotic gatherings, no beating of drums. All the glamor and romance of war and soldiery is absent; he must fight his battles in silence, unheralded and unsung. But if we can judge his conduct in the future by the way he has answered the challenge of the war, we shall be within the bounds of truth when we say that the destiny of the nation is secure.

SCHOOL NOTES.

On Wednesday evening, October 9, the professors and students of the School of Religion were entertained at the home of Prof. Sneath on Whitney Avenue. During the course of the evening, Dean Brown and Prof. Dahl gave interesting talks concerning the work in which they had been engaged in the summer, and Prof. Archer spoke of his experiences in Mesopotamia. The realism of the war was brought home to those present by the message of Mr. Hawley, who had served in the trenches with the Canadian Army. These talks were interspersed with popular war music sung by all, and the program was concluded by the rendition of the "Star Spangled Banner" on the Victrola. As the refreshments were being served a splendid opportunity was afforded the students and their wives to become acquainted with the professors and with each other. The thanks of all were extended to Prof. and Mrs. Sneath for the use of their home on this delightful occasion.

Walter K. Allen, '19, was ordained by a council of Baptist ministers at Salisbury, Maryland, on June 27, 1918.

The school was given another challenge during the United War Work Drive. Ministers' salaries have not been advanced as have the wages and salaries in other occupations and professions, but this did not deter the students from giving freely and liberally. Their spirit is typified in the contribution of one of the students, who gave the entire earnings of two months. Mr. Mulder, Secretary of the School Y. M. C. A., was the efficient director of this campaign. Mr. Faye Campbell organized the campaign among the various colleges of the state. The results of the campaign in these colleges speak well for Mr. Campbell's efforts.

Wayne Edwards, a member of the Senior class, spent the summer in Newfoundland. He went as photographer with a geologic expedition headed by Prof. Schuchert, head of the Paleontology Department in Yale University. The party collected fossils and studied rocks at various places along the West Coast from Port aux Basques to Port au Choix, a distance of about two hundred fifty miles. They traveled from place to place in a thirty-foot gasoline launch and camped out in tents. Mr. Edwards reports that he spent a very interesting summer and that he himself was not once mistaken for a fossil.

Prof. Archer has resumed his work after a leave of absence of eighteen months. He was engaged in doing educational work under the auspices of the Y. M. C. A. among the British Armies in Mesopotamia.

Prof. Dahl spent the summer doing Y. M. C. A. work at Camp Devens.

Prof. Wright is continuing as Religious Secretary at Camp Devens. He comes to New Haven once each week to meet his classes.

Prof. Macintosh is still in France with the Y. M. C. A. He was expected back in October, but has been delayed. He cabled assignments to his classes to give a sufficient amount of work to keep them busy until he returned.

Dean Brown spent the summer speaking at the various camps along the Pacific Coast.

Prof. Sneath has been actively engaged on the educational committee of the draft boards of the city. The purpose of this committee is to give preliminary work to the drafted men before they leave for camp. Health, moral issues of the war, and military tactics are some of the subjects taken up from an educational point of view.

On September 3, 1918, Mr. Walter K. Allen, '19, was married to Miss Mary Beulah Nock at Stockton, Maryland.

On August 8, 1918, Mr. Charles R. Stroebel, '19, was married to Miss Laura May Ilett at Cleveland, Ohio. Among those present at his wedding were Chaplain and Mrs. R. I. Farmer.

On August 15, 1918, Mr. William J. Wilcoxon, L. '20, was married to Miss Luella Belle Swearingen, at Fayette, Missouri.

On June 18, 1918, Mr. Frank C. Tucker, '19, was married to Miss Elnora Lamar Cunningham at Caruthersville, Missouri.

The officers of the Y. M. C. A. for this year are: President, Wayne Edward, '19; Vice-president, F. C. Allen, '20; Secretary-Treasurer, John W. Mulder, '21.

The Student Volunteer Band has changed its time of meeting to 1:30 P. M. on Friday. There are ten members enrolled. Due to the small enrollment no officers were elected, but Mr. Wayne Edwards was elected to direct the activities of the Band.

The student body was scarcely affected by the recent epidemic of influenza, and were thus given an opportunity to be of vital help in alleviating the suffering caused by it. Answering the call made by the hospitals for help, several of the men spent nights, or parts of nights acting as orderlies in the New Haven Hospital. Mr. Wayne Edwards was the director of such student activities, and besides him Messrs. Reidt, Scholte, Hawley, Steady, Garfield, Reid, Cox, Calhoun and F. C. Allen volunteered for this service.

The program of the Public Speaking Hour has been changed this year. One Wednesday is given to the Seniors, The Leonard Bacon Debating Society takes the next Wednesday, and a devotional meeting, held by one of the Faculty, occupies another.

The officers of the Debating Society are as follows: President, Ernest Lee Copley, '19; Vice-President, Clarence Wigfall, '20; Secretary, C. E. Reidt, '21.

A very enjoyable social was given by the Y. M. C. A. to the new men in the Lowell Mason room on October 25th. Mr. Charles R. Stroebel, '19, was chairman of social activities, assisted by Mr. Faye Campbell, '21, and furnished those present with an excellent program of games. Mr. and Mrs. Malouf seemed to be most proficient in all of the games as they carried off most of the prizes. Mr. Samuel Theodore, however, would not be denied and carried off his share of the spoils. The refreshments were furnished by the Refreshment Committee, consisting of Mr. Frank C. Tucker, '19, and Mr. Clarence Wigfall, '20, assisted by Mesdames, Tucker, Allen, Stroebel, Malouf.

The scholarships were awarded as follows:

Fogg Scholarship, Class of 1919,
Samuel Joseph Theodore, B. A.,
Cornell University, 1916

Allis Scholarship, Class of 1919,
Ernest Lee Copley, B. A.,
Randolph Macon, 1914,
M. A., Yale University, 1916

Samuel Hagop Jamgochian.
Arthur Enford Richmond.
John Wesley Prince, A. B.,
Wesleyan University, 1915,
M. A., Wesleyan University, 1917
Class of 1920,
Earl Everett Cummins, B. A.,
Hiram College, 1917

Mr. H. W. Colvin, ex-'20, was married to Miss Reba Barnes on June 25, at Fort Leavenworth. Mr. Colvin was at that time a private, but has since been transferred to the Machine Gun Officers' Training School at Camp Hancock, Georgia. In a letter he writes: "I like the work fine. We have about six hours drill a day and four hours of class work. That with required studying and the work to keep clean, which is compulsory, keeps us pretty busy from 6:00 A. M. to 10:00 P. M. every day. I never ate so much in my life. A plate of baked beans disappears a great deal quicker than pie a la mode used to at Yale. Our course is four months long, but it looks as though the war would be over by that time. If it is I'll have my baggage packed and shipped to that railroad station they call New Haven."

Lieut. Ralph Harpole, ex'19, with the A. E. F., writes to Dean Brown: "I made a brave show. I lasted one week when an accidental shot entered my right thorax. I got it on September 7th, a dark, stormy night, when a sentry thought I was a Boche—and he couldn't be blamed much at that." Lieut. Harpole has quite recovered from his wound, and has some very stirring words in his letter in commendation of the work done by the Red Cross.

The classes have organized and have elected the following officers:

Class of 1919:
President, Mr. F. C. Tucker, Farmington, Missouri.
Vice-president, Mr. W. K. Allen, Salisbury, Maryland.
Secretary, Mr. Wayne Edwards, Chapman, Kansas.

Class of 1920:
President, J. W. Moulder, Cleveland, Ohio.
Secretary, W. A. Leonard, Ivoryton, Connecticut.
This class was so badly depleted by the war, that at the close of last year there was only five in school. Of these only three returned this year. The class has been increased by twelve new men.

Class of 1921:
President, Mr. Fay Campbell, McDonald, Pennsylvania.
Vice-president, Mr. C. E. Reidt, Detroit, Michigan.
Secretary, Mr. H. A. Cox, Chapel Hill, N. C.

The war has greatly reduced the size of the student body. There are but fifty-four enrolled in all classes, the smallest enrollment in years.

There are seventeen in the Senior, fifteen in the Middler, and eight in the Junior, six in the Graduate class, and eight taking special courses. Though the student body is small it is quite cosmopolitan, there being four students from Japan, two from England, one each from Egypt, China, Armenia, India, Syria, and Canada, as well as students from many states in the Union.

ALUMNI NOTES.

V. H. Loper, '18, is with the A. E. F. in France as first lieutenant.

S. J. Burgess, '17; D. L. Phelps, ex-'20; F. W. Hagan, ex-'19, are in France as chaplains in the Army.

H. A. Blanning, '17, who was for six months in Y. M. C. A. work in France, has returned to his home in West Virginia.

P. S. Guertz, '17, sailed from San Francisco, October 7, for Foo Chow, China, where he will take up his work as missionary.

O. W. Bateman, '19, is serving as first lieutenant in France with the A. E. F.

R. E. Phillips, '17, is in Natal, South Africa, doing social work among the natives.

R. W. Goodloe, '18, who has been serving as chaplain in one of the camps of the Southeastern Division, is now in France.

E. E. White, '17, is in South India, associated with the Madura Mission.

Hugh Shields, ex-'19, who for two years past has been pastor of the Stratfield Baptist Church, Bridgeport, has taken a position with the Remington Arms Co. for the duration of the war.

R. W. Truitt, ex-'19, left Yale the first of November to take up his duties as chaplain in the United States Navy. He is at the Boston Navy Yard.

R. C. Lemon, ex'19, has been appointed to a chaplaincy in the Army.

H. F. Smith, who was cited for bravery in the Chateau Thierry drive, and reported in May as having been gassed, was reported in October as wounded in the leg and confined for several weeks to the hospital. He has now recovered sufficiently to return to duty as Y. M. C. A. secretary.

G. W. Baker, ex-'19, is associated with the Board of Health in the department of Vital Statistics at Albany, New York.

R. I. McCartney, ex-'19, has volunteered for the tank service of the United States Army.

M. L. Patton, ex-'19, is stationed on *U. S. S. Cincinnati.* He is Ens. U. S. N., R. F.

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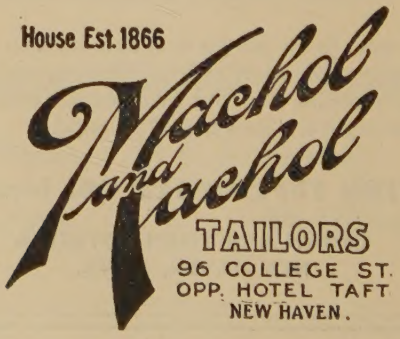
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